

Kant and Buddhism – Kyoto School and Tibetan Buddhist School

By Shomit Sirohi

I. Kant

That there is a sense-perception which is mediated by form and becomes a Kantian formalism which transcritically reads modern history but also antiquity in simple order of modes of exchange as a formalism which transcritically reads in shifting contexts the Buddhist mode of exchange which is actually attacked by plunder, and exploitation which is actually a gift-system which also means modes of life being attacked by Otherness or in fact serving the Other who attacks one as a lover would called by Kant, Buddhism or simple love. Love creates a crisis, loving people are with crisis, and intellectual love or studious nature is in crisis.

II. Kant and Buddhism – Kyoto and Tibet

Draw a table and call it world criticism –

In Buddhist criticism within the world there is in fact no history as moving as Buddhism, which then is in another formalism history in India and antiquity which as a sub-heading is about forms of life, which have under it the story of Genji in Japan – the woman is mocked by her husband, tragedy befalls her, can we save her, radical violence by protestors solve the inflation crisis in India and even some such thing in Britain and Europe, but what then is one to do about the crisis of education, healthcare and the Genji parable which produces flowery writing as a Buddhist story in Japan – the Tibet story is metaphysical flower stories of I Ching and its ways with buying flowers – which then is ethics – this becomes then in so many squares – Greimas squares of antiquity – jokes on flower buying traditions in 200 AD which was the late period of Magada which is finally one story.